

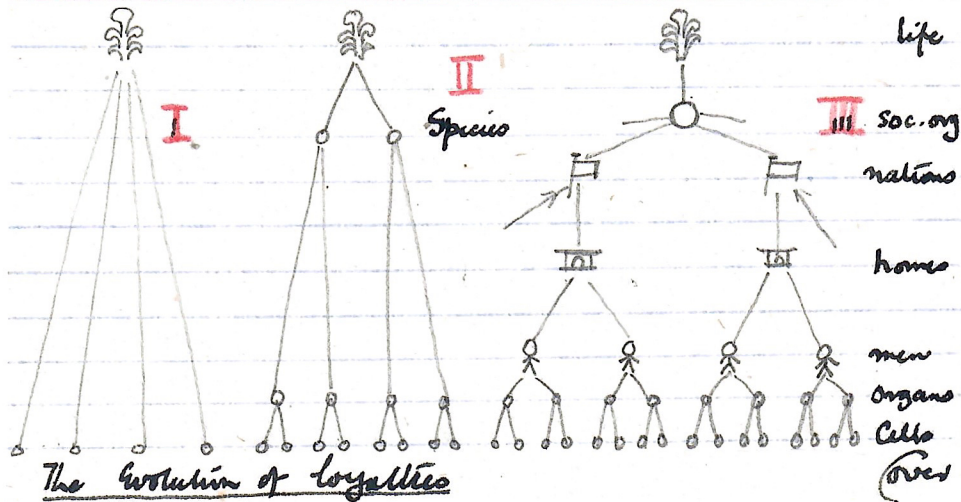
That is perfect which has only internal relations
 That is imperfect which has internal &
 external relations. You at (a) have
 external (or future) relations, but as you
 progress → towards the whole you
 absorb these relations till at (b) all is
 internal.

Evolution is the growth from external to
 internal, the growth towards absolute individuality.
 Or rather, the growth of a realisation of the
 absolute individual for actually there is only one

individual, and actually all relations are
internal - internal in him.

Your evolutionary task is to follow the arrow
to your complete self. Thus you will achieve
immortality, for the arrow covers the whole future,
& completeness, for the arrow covers the whole.

Evil is an appearance due to the amputation
of the apparently external & future you.



I You as early organisms whose instincts & functioning are directed to the advantage of (a) Life & (b) themselves

II Primitive creatures (multicellular) whose functioning is directed to advantage of (a) Life (b) Species (c) themselves (d) Their Cells

III You as members of Society function to advantage of (a) Life (b) Soc. Org. (c) Nation (d) Family (e) Yourself (f) your organs & cells.

The intelligent monads increasingly organise the Universal Will in its descent to the lowest monads.

This multiplication of loyalties creates problems, but on the whole they fit into & subserve one another.

The Evolution of Loyalties & Intermediate Monads Generally

The s-e level becomes, gross to the level of the whole, easing the journey by making it in stages. The multiplication of intermediate officials in the office is, then, these needful stages becoming evident. They bridge the gap. You become



1
2
3
Evolution →

society, but it is a big jump, which you split into the smaller jumps of loyalty to home & nation. There is continuity of

experience all along: the railway line is there, but as evolution proceeds the stations are revealed

It is too much to expect that a man should act for
& be loyal to MAN, without rising to that high
loyalty through lesser ones.

An office-boy's behavior is determined by ^{the} number of officials in the office, between him and the supreme Head. An office-boy's life is spent moving from department to department of the office: some depts (e.g. Universe) have few intermediate heads, but when ~~that~~ office boy finds himself in a dept. such as you, he has to obey a whole hierarchy of intermediate officials, each of which influences the office boy's behavior.

(Note: there is really only one office.)

Evolution is the multiplication of officials & the consequent

Complication of the office boys' behavior.

Growth is a series of crises. Steady absorption till breaking point is reached - then a sudden expansion. Like a crab, whose shell does not grow.

This is true of emotional & religious development: see Wm. James. In all learning enlightenment is frequently sudden.



You have not grown. Nothing ever grows, ultimately.
For you, & all others, are an organisation of the whole,
& your development is but an internal adjustment
within the whole.

The more individuality a monad has, the more real it is, the more it acts, & the less it is acted upon.

To grow in individuality therefore you must grow. You must include, embrace, more & more, till there is nothing left to act on you. Then, & then only, are you truly individual.

The way to achieve real individuality is therefore not to separate yourself from things but to assimilate them.

But note: there are two kinds of growth: one leads away from individuality, the other towards it.

First is passive outer growth, the accumulation of extensions not assimilated. Sacculina.

Every new extension must be paid for, & must be won, earned. It is better to be 'extension-less' & active than to passively attach the universe.

Second is active outer growth, which, with every extension, demands more of the extended one.

The too-easy, new-Thought type of mental expansion is in danger of Sacculina's fate. Every advance in sympathy, mental grasp, has to be actively won at the cost of proportionate effort. Too fast a growth is rank & temporary. Yet, like Moses, we are granted our Mount Pisgahs, even if we have to wander our 40 years in the wilderness afterwards.

Mind, normally, is knowledge of how to use your body. An atom knows exactly how to use its body as a whole, in the world of atoms. Likewise a molecule in the world of molecules.

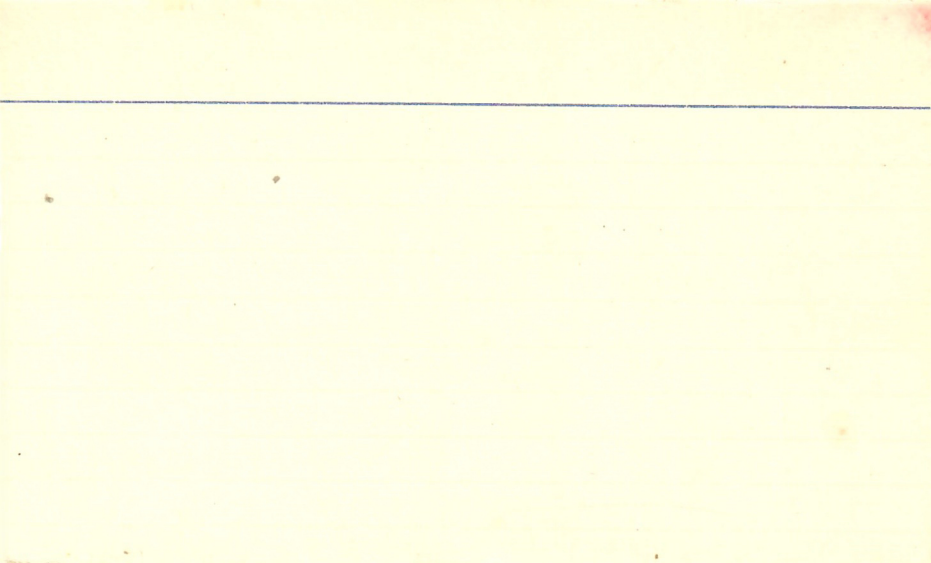
- (a) Knowledge of how to grow & run one's body is subconscious (& past) knowledge.
- (b) Knowledge of how to use one's body is present & conscious knowledge.
- (c) Knowledge of how to use one's body for the benefit of higher wholes is superconscious future knowledge.

Dura

19Q

Causation, The Self, The Changing Thing etc. All our ignorance
converges in the centre/circum. Philosophy is the search, not
so much for ~~truth~~, as for the points ^{upon} which ^{all} our ignorance
converges. God is the answer to all the fundamental questions
 intellectual & moral. Philosophy (& life) without God is just
 empty & meaningless. (Yet in so far as we can know
 God, it is not by the intellect.) 250 Examination of Self,
 Cause, Change, Substance led away from world of mere expe-
 rience to world, in so far as it is revelated, of reason.

Self = nothing



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Mental & Physical Evolution. Royce says the relation of idea & object is relation of partial meaning (purpose) to a totally expressed meaning. $\curvearrowright$ is the evolution of an idea, of ideas, from the most partial of partial meanings to totally expressed meaning. In other words (says Royce) $\curvearrowright$ is the evolution of the idea towards its object, culminating, at the circumference, in the object itself. This object is what we mean, or intend, when we think of anything, & this includes the physical things of $\mathcal{G}$.
Now what relationship has this development of the idea of (a) towards full reality or Being at the circumference,

to its evolution in what we call the physical world
? Are there two evolutions or one?

Surely one. If this is so, then my idea of (a),
partially evolved, imperfect, refers to the completely
evolved (a) which is the Reality, which has Being.

How can things which pass away, the Dodo Species,
the transient individual, evolve up to Reality, to
the Circumference? They do so. They are caught
up in the current of the space + time transcending
self-consciousness of the Higher Worlds, forever
a part of their Being. No transient life but becomes
eternal at the Circumference.